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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Arracan.

A part of the journal of Mr. Kincaid, extracts of which will be given in the subsequent pages, relates to the Kemmees, a mountain tribe of Arracan, living northward of Akyab, the station occupied by Mr. K., from 100 to 150 miles. The earliest notices received of this interesting people, were published in the last volume of the Magazine, pp. 211 and 215, from Mr. Kincaid's journal for May, 1841. At that time he was visited at Akyab by the principal chief of the tribe and some of his followers, and as the chief understood the Burman language, Mr. K. informed him of the object of his coming to Arracan, and offered to instruct both him and his people in the knowledge of God. These overtures were apparently regarded with indifference at first, but soon after the return of the chief to his mountain home, a paper was sent to Mr. Kincaid, subscribed by him—"Chetza, the great mountain chief"—and thirteen petty chiefs, accepting Mr. K.'s proposition, and requesting him to visit them immediately. They "were anxious to know the true God, and be taught the true book." The names of 273 children were also given, whom they wished to place in school. These solicitations were renewed by the chief in person in July following, and again in December. On this last occasion, a second petition was presented, of the same general import as the first. The originals of both have been forwarded to the Board by Mr. K.

Immediately on the presentation of the second petition, Messrs. Kincaid and Stilson, who had made previous preparations for the expedition, set out for the Kemmee Hills. An account of their tour, and of the character of the Kemmees, may be found at p. 267 of the last volume. Leaving Akyab harbor, they ascended the Koladan, "a broad and noble

river," from 70 to 80 miles, when they entered the Kemmee country. The village of the "mountain chief" was found on the Moe, an eastern branch of the Koladan, and distant from Akyab 150 miles, in lat. 22° 3' N. The entire extent of the Kemmee country from south to north, was estimated at about 200 miles. Their reception by the chief was most cordial. A well-constructed zayat had been built, and other unwonted arrangements made for their accommodation; and a "degree of intelligence and earnestness" in the object of their visit exhibited, wholly unanticipated. On being told that the visit would be repeated by Mr. Stilson, and that they might build a house for him, the chief exclaimed that it "gave him more joy than thousands of gold and silver;" "If we have the knowledge of God, I shall die in peace."

From a letter of Mr. Stilson, dated April 13, 1842, we learn that he returned to the chieftain's village after an interval of a few weeks, accompanied by Mrs. S. and family. "It was thought advisable," he remarks, "that I should spend some part of the present dry season with them, and try to obtain a sufficient knowledge of their language to reduce it to writing. Then, if means should be furnished, a few small books could soon be prepared in which a beginning might be made of instructing them in their own tongue. No suitable teachers could be found who would be willing to go among them and teach in the Burmese language; and besides, very few of the Kemmees understand much of the Burman tongue." Unhappily, the object of this visit was but partially effected, owing to several disastrous circumstances. Mr. S. and family arrived at the village January 19. This was in the midst of the cold season, and their house not being completed, they were compelled to occupy the open zayat about two weeks. Meanwhile Mrs. S. and children fell

sick with fever. Mr. Stilson had also hoped to obtain a Christian assistant, who might interpret in Arracanese, but could find none suitable. "At length, however," Mr. S. writes, "I succeeded in employing a brother of the chief, who has resided where the common spoken language approaches most nearly the Burmese. With him I spent all the leisure moments I could find, in collecting words and phrases. I found the language exceedingly simple; and I fully believe that one year's residence among them would put me in possession of nearly all the words, provided I were blessed with usual health. My teacher stated, of his own accord, that I had written about one third of his language. As to the pronunciation, I found some local peculiarities and variations, which may occasion inconvenience, when reducing their sounds to writing; but, from the best information I could obtain, I believe that the pronunciation given by my teacher, does not differ essentially from that of the mass of the people."

#### JOURNAL OF MR. KINCAID.

On the 13th of March Mr. Stilson was joined by Mr. Kincaid and family, from Akyab. They had left the station on the 9th, but on their way stopped at several large villages to distribute tracts and bound volumes.

March 12, 1842. Have distributed nearly all the tracts (500) in seven large villages. Spent nearly all the afternoon in one village finely shaded with tamarind and palm trees. Sitting under the shadow of an aged tamarind, with a bundle of tracts, I was soon surrounded by men, women and children. Most of the men and a few of the females listened very attentively while I read and explained the greater part of the 4th chapter of John's gospel. One man, to show his superior attainments, began to repeat scraps of Pali; when a venerable old man checked him, by saying that he had understood Pali for sixty years, but it had not taken away the fear of hell, and he should like to hear more about this religion if it could save him from the torments of hell. I told the old man he was right; if there was any religion that could save the soul, it was just what all human beings needed, for all had souls to be saved or lost, to be happy or miserable forever. All men know they have sinned, and that the consequence of sin is death—eternal death; but all men do not know that there is a way of life,—a way to escape the torments of hell. "This is very true," replied the old man, "and I shall read this book."

13. Lord's-day. Without a moment's rest we pursued our journey the whole of last night in order to reach the village of the mountain chief this morning. A strong wind obliged us to remain at a village till near dark, and I encouraged the men to work all night, as we were aware that br. Stilson and his family were without food except what they could procure from the natives in the hills; and also that their two children were suffering from fever, if not already dead. We were truly happy to find them all alive, though the little children were pale and haggard. We had an attentive congregation in the evening, and after the sermon the chief and several of the principal men came and listened to further expositions on the great subject of eternal life through Christ.

The extracts which follow are a narrative of a short tour up the Moe river, on which, as has been noted, the village of the chief is located.

*Burial customs of the Kemmees—Singular lodging-places—A tropical storm—Method and practice of intoxication.*

March 16. Yesterday br. Stilson and I left the village, in a small boat or canoe furnished by the chief, intending to go to the head waters of the Moe, and visit all the villages along this stream. We had five men, who propelled the boat through the water at a rapid speed.

I should suppose the villages on an average to be about a mile or a mile and a half apart. Our design was to go up as far as we could in this small boat, and then return leisurely, visiting the people in their villages. We made a short stay however at a burying ground, the first one we have seen among the hills. It occupies a conspicuous place on a low hill, which rises abruptly from the water; and taking a small winding path, we soon stood among the monuments erected by this people over the ashes of departed friends. They burn their dead, and then collect the bones and bury them, and over these they build a miniature house, about two feet wide by three long. Some of the houses before us were larger. They are neatly constructed, and in form are exactly like their own dwellings; and are all furnished with the same kind of utensils, such as eating, drinking, fishing, hunting, weaving, agricultural, &c., as the individual was accustomed to use when

alive. The garments which they had worn, were also fastened to the building. In two or three of these monumental houses, we saw several musical instruments, and learned from this fact that the individuals had been celebrated musicians. Over two or three we saw very neatly wrought fish nets. Over some the quiver, bow, and spear had a conspicuous place. In some were little baskets, filled with cotton, together with the primitive spinning-wheel and the loom; also utensils for cooking, and bringing water, which showed that here rested the remains of some mar-tron. We saw a beautiful white jungle fowl, about the size of a pigeon, in a cage tied under the eaves of one of these mansions for the dead, and under the cage was nearly a pint of paddy, but the little fowl could not reach it. This fowl is sacrificed for the peace of the dead. The design is explained by their belief in the agency of evil demons. All evil, physical and moral, is traced directly or indirectly to these unseen, yet ever active agents. They preside over fountains, streams, hills, trees, diseases, &c., and must be propitiated. The sacrifice of a fowl appears to be peculiarly grateful to these demons. We counted between forty and fifty new graves, or such as had probably been made within twelve or fourteen months.

As we went up the stream the hills became more lofty, and yet many of them were cultivated to the very summit. Occasionally we saw a house, large enough for three or four persons to sleep in, perched in the top of a tree thirty or forty feet from the ground. It was truly picturesque to see a house, or more properly a lodge, constructed in the top of a tree growing on the very summit of a hill five or six hundred feet high. In these the keepers of the field lodge, and are secure from tigers and elephants. The latter in particular are numerous among these mountains. These airy buildings are constructed, among these mountains, beside paths leading from one part of the country to another. They illustrate a passage in Jeremiah, "O that I had in the wilderness a lodging-place of way-faring men." In the afternoon, masses of dark clouds began to gather over the tops of the hills, hurried by strong gusts of wind. Occasionally a vivid flash of lightning and the roll of heavy distant thunder warned us of the approach of a tropical storm. We began to think our proposed journey must be

given up, but the men plied their oars more diligently than ever. At length the storm came down. A cloud seemed to burst and pour out all its waters at once. Our cloaks and umbrellas were only a partial covering. For a few minutes there was a slight breaking away, and then another burst of rain, of lightning and thunder. These came in rapid succession, and we could not proceed without great discomfort and even hazard, as the commencement of rains as well as the close is the worst time for jungle fever. Coming to a village we concluded to put up for the night, and after climbing about 100 feet up a steep and slippery bank, we entered the stockade and were conducted at once to a new large room having a good roof and floor, but the sides were not yet enclosed. Mats however were soon spread on the floor, and fastened round the sides; and earth brought in and a fire built on it, so that our clothes could be dried and our rice cooked. We were happy to find so comfortable a shelter from the inclement weather. The people received us kindly, and in a few minutes several grave, elderly men came in, and we explained to them the object of our visit. They appeared to be pleased. A brother of the mountain chief was with us, and he explained every thing which they did not fully understand, in their own language.

At sundown the storm broke away long enough to walk around the village, and in passing one door we observed seven or eight men sitting round a large black earthen jar that stood in the centre of the room. We had the curiosity to look in, when they invited us up into the house. This turned out to be a *drinking party*, and we found ourselves fairly in a *drunk ry*, as it is very appropriately called. Their method, though rude, is nevertheless certain to secure an intoxicating drink; it is this. A quantity of rice is moistened, and then bruised into a paste, when it is moistened still more and left to ferment in a jar ten or twelve inches in diameter and fifteen or sixteen inches in length. Here it remains till fermentation takes place. There is an apparatus so placed as to leave a small open space at the bottom of the jar, and then a small hollow reed reaching from the bottom to the top. Such a jar full is sufficient to intoxicate six or seven persons. When all is ready for use, a pint of water is poured on to the top of this paste, and a man sucks through

the reed the intoxicating fumes from the bottom of the jar. Another person sits on the opposite side of the jar, holding his nose, and he continues to suck till the water has disappeared. A pint of water is again thrown in and another man takes his turn at the reed, some one kindly holding his nose for him. In this way they go on till the intoxicating quality is all drawn off, which takes from two to three hours. One old man more thoroughly drunk than any of the rest and excessively "good natured" withal, urged me rather rudely to take hold of the reed; and to get rid of him I had to speak severely. This brutalizing scene revived in my mind the recollection of those still more brutalizing and infamous *drunkeries* which I had so often seen in my native land, and where too I had so often seen the deadly poison prepared and administered by men who professed to be disciples of Christ. These naked savages debase themselves in their own estimation, and will not be guiltless at the bar of God; what then will be the infamy and guilt of those around whom the light of Revelation shines, and who yet for *gain* will brutalize the souls and bodies of their fellow men! I thought it was far better to be born and to live and die a savage among these mountains, than to be a rum-selling professor of religion under the full blaze of gospel light.

We gave out word that we should preach, and the whole village assembled. Our room was full and two or three other houses that stood but a few feet distant, and all was silence and attention. After the sermon, we explained more fully some of the primary doctrines of the bible, as the perfections of God, the consequences of sin, and the great redemption by Christ; and I trust a good impression was made. Between 9 and 10 in the evening they all retired, and we spread our mats for sleep, thankful to our heavenly Father that we had been permitted to preach the glad tidings to so large a number of our fellow immortals.

It had been the design of Mr. K. and Mr. S. to ascend the Moe to its head waters, as above stated; but the storm continuing, with a prospect that there would be repeated and heavy showers, and the danger of incurring the jungle fever being imminent on that account, they concluded, though with great reluctance, to leave the mountains as soon as possible. On the 17th they returned to the village, and on the 18th took their departure for Akyab,

where they arrived the 21st. The following incidents, which occurred at a village not far distant from Akyab, shew to what extent and how favorably, in many cases, the native population have been impressed with the claims of the gospel, and how indispensable, nevertheless, the enlightening operations of the Holy Spirit.

20. This village stands on a beautiful plain, near a range of high hills, about three quarters of a mile from the river, and contains a population of about 1200 inhabitants. There is but one monastery, and the head *pong-gee*, or priest, is an interesting and intelligent man, whom I mentioned last November as having called on me several times, asked for books and finally for a New Testament, and who had acknowledged that the worship of idols could not be defended by one rational argument. Early in the morning some of our people went to the village, and informed the priest of our arrival. He came immediately to the boat and gave us a cordial welcome. As the village does not stand on the river, but on one of its tributaries, I had never been here before. Yet a number of the principal men had called on me at Akyab. After breakfast we set off, but met the priest with a number of his pupils coming to assist us in getting over wet places. The spacious monastery had been put in order, clean mats spread over the principal apartment, and every thing which courtesy and kindness could dictate had been done to make us comfortable. The only drawback, as far as the eyes were concerned, was twenty-five or thirty idols, great and small, and many of them glistening with gold. We could, however, expect nothing less, and they served to remind us that we were invading the empire of darkness. Alas, how many generations have bowed down before these idols! how many long and dreary ages have rolled over without a ray of that light which the gospel imparts! how many aged men and women, trembling on the threshold of eternity, have sought for peace at the feet of these gods! But they found no peace. A dark and impenetrable gloom covered the region of the grave.

I noticed the New Testament and tracts which I had given to the priest, lying in a conspicuous place. In a short time the people began to come, and soon there was a respectable congregation. We read the 4th chapter of the gospel of John, and explained



from the 21st to the 27th verses. During the whole services the congregation remained silent and attentive. There was not the slightest interruption, except for a few minutes, when one part of the floor gave way under the pressure that was on it. After these religious services we remained some time, urging the claims of the gospel and answering a variety of questions. At evening, the priest with some thirty or forty men and women, came to our boat. We distributed a number of tracts, and they again listened to the blessed gospel. They urged with much earnestness that we should visit them again, and we confidently hope a good impression has been made,—that the incorruptible seed will take root. Oh for strong faith in the promises of God. It so often happens that our preaching appears like casting seed upon a sandy desert, that we are in constant danger of expecting no immediate results; and thus with a feeble and sickly faith labor on without comfort and without hope. The extreme ignorance of the heathen, no less than their depravity and obstinate attachment to the most absurd and degrading customs, presents obstacles truly appalling; so that of all men in the world, none have more need of faith than those who labor to enlighten and save the worshippers of idols. "Have faith in God," is an admonition we should ever have in remembrance.

22. We are thankful to be brought again to our home in peace and safety. Yesterday in the afternoon there was a severe gale, in which many Burman boats were wrecked and many lives lost; but providentially we got into a secure place, where we were sheltered from the wind and the waves. In the evening the wind blew fresh again, and our boat was dashed upon a lee shore, beating several times very severely on the bottom. The men were sometime in the water up to their necks, and finally we were brought through in safety.

The succeeding entries in the journal relate to the very severe sickness of Mr. K.'s children, from which however they were all restored after a few weeks. On the 19th of April he writes, as follows, of the evidences that the word of God is not read in vain.

There is seldom a day that we have not calls for tracts; but to-day five men called whose appearance and inquiries interested me much. One of them has

been to the house two or three times before, and received tracts, which he has read with much apparent profit. He says he cannot doubt but this religion is true, and many others in his village think well of it. After remaining more than an hour, I gave him a New Testament, and the others two tracts each, to take to their village. This is evidence that the word of God is not read in vain, that light is spreading among the people.

In a letter accompanying the preceding journal Mr. K. mentions a tour which he made in May, on which he distributed about 200 tracts and preached in four large villages. During his absence a violent storm drove the sea into Akyab to the depth of three feet. The inhabitants fled to a rising ground not far from the town, but all the houses were more or less injured, and about one third entirely destroyed. Every boat and vessel in the harbor were dashed on the shore or sunk, and a number of the natives perished. The mission-house, in which were Mrs. K. and family and some native Christians, stood firm.

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### Tavoy Mission.

#### EXTRACTS FROM THE JOURNAL OF MR. MASON.

We continue from page 6, our extracts from Mr. Mason's journal. The following notices will enable the reader to form a pretty correct idea of the country bordering on the Tenasserim river, and some of the discomforts and discouragements which attend a missionary tour in an unfrequented region.

#### *Descent of the Tenasserim—Obduracy of a head man—Abandonment of demon worship by Siamese Karens.*

Jan. 2, 1842. We are encamped on a beautiful sand-bank, with the water at our feet in constant motion from the influence of the rapids that continually roar above; but being very hot in the middle of the day, we sought a shade in the dense thickets on the bank in which to assemble together for worship, where we had a clean ground floor, beneath a covering impervious to the sun's rays, formed of branches of trees interlocked by innumerable creepers. As Karen is understood by two of the company only, and Burman is understood, to some extent at least, by all, I use Burman in this part of my journey at evening worship and on the Sabbath; but have morning prayer and

praise in Karen. Every missionary on this coast ought to know something about Burman, for it is the French of this country, and gives him many opportunities of *attempting* to be useful, to say the least, which he would not otherwise enjoy.

3. We were waiting for the dawn this morning long before we ventured to start, on account of the difficult rapids that we knew were below us; and the sun had long been behind the hills before we stopped for our dinner, and supper, and evening's rest. We struck the rocks several times in going over the rapids, and came very near being upset and dashed to pieces more than once. We are encamped at a very uncomfortable location, on the edge of the thick jungle and by the side of a rhinoceros path, but there is a fall roaring below, and it is too dark to see the course we must pursue to go over it. Among small enemies, the scorpions seem to be more numerous than usual. I have already brushed one off my arm.

4. The river has now entered a level country again, and before night we met with numerous traces of inhabitants on the rich alluvial banks. I have stopped at a head man's house, but it is too small to admit visitors, and I am, therefore, encamped near it on the bank of the river. I saw him when I came this way a few years ago; and find him now as then, civil, but not inclined to receive the gospel. When I asked him concerning a school, he said he would not send his children, but that I might ask his people, they might do as they liked. I afterwards inquired of one, who had heard the truth several times before, what was the reason he did not believe and receive it; "The reason is," he replied, "none of the elders up here have believed. I follow them." The old chief said, "The things of this world I can feel with the hand; but the things of a future state I cannot feel with my hand; so I know nothing about them." And in relation to his repugnance to books, he said, "Fate has placed me in this state of ignorance and wretchedness in which I find myself; and it is not to be altered." I endeavored to meet all such objections in the best way I was able, but little impression seemed to be made on his mind. Among those that attended worship, was one of two Siamese Karens, on a visit from a distant part of Siam. They had never seen Karen

books before, and seemed astonished at all they heard. They at least obtained a few new ideas to carry home. Another individual remarked, on going away, "How can I become a Christian here alone?"

5. We met two companies of Karens in boats this morning while descending the river, whom we addressed so long as circumstances would permit. Near the site of an old Siamese city we found a Karen settlement; and among the inhabitants, the grand-daughter of a valuable convert at Pyee-khya. Her heart seemed closed against the truth, and after leaving her house, we went to that of the head man, whom I have visited before, and who is blind. From the first, he has exhibited a singular enmity against the gospel. When I entered the house today, he inquired who had come, and on being told "the teacher," he said, "I won't listen," and walked into another room. That, however, did not seem to be far enough away, for he soon after came back and groped his way out of doors, where he went and sat down upon a log. He was not out of hearing, and ere long he returned and entered into conversation; but the most he had to say was, that he had to suffer here, and if he became a Christian he would still have to suffer, so he might as well go to hell and suffer there too, and would, if unbelief would send him there. He said he did not want any of my pity, and compassion, and anxiety for his welfare, but desired me to let him alone; with much more in a like strain. He has done a great amount of mischief among the people of this settlement, especially among those who have come over from Siam; as he invents and circulates all kinds of falsehoods to prevent any one from considering the claims of Christianity.

We next went to the house of a Siamese chief, a short distance below, where we met with a reception in every respect the opposite. Unprompted, he called on all the people about the house to "come and listen to the word of God;" and he professed to believe and approve all that he heard. He said that he, with almost all the Siamese Karens, had abandoned offering to demons, and that he prayed to God, who made heaven, and earth, and all things, every morning and night; that he had ceased to use obscene language and imprecations, that he practised every moral duty, and

used his influence with his people for them to do so too. I endeavored to show him the necessity of a Savior; but he said he would look on a little while longer before he became a Christian altogether. He said a Cambodian priest had been among the Karens and taught them to do as he did.

We are spending the night on a sand-bank near the mouth of Ka-sa creek, up which there is a path across the mountains to Palouk on the sea board, and which I think of taking, as, on inquiry, I find inhabitants will be met much sooner that way than the one I originally intended to take.

*Remarkable rock on Ka-sa creek—Passage of the mountains—Varied reception of the gospel.*

6. A number of Karens, great and small, gathered around us at morning worship, and I seized the opportunity to read and talk to them till they all walked off to their work. We left our rafts and started on by land on the banks of the creek, but the path so often led through it, that nearly the whole of the forenoon was spent in losing our way and finding it again. The stream, too, for the first few miles ran over slate strata dipping at a high angle; so that it was exceedingly difficult to cross it, even where the water was not deep. Towards evening we unexpectedly came upon a Pgho house, situated at the base of a singular mass of limestone that rises from one thousand to fifteen hundred feet nearly perpendicular. In some places it overhangs the stream, and where there are no shelving ledges on which trees can take root, it shows white precipitous fronts, as white as chalk, produced, I imagine, by a minute lichen that covers the rock. Excepting two smaller and similar masses near, it has no connection with the neighboring hills, and stands alone in the valley like an immense fortress; its irregular summit resembling the mouldering battlements of a dilapidated city. Here is a turret, and there is a bastion jutting out from one of the angles, that seems intended to command both sides. A lesser hill at a short distance rises with a divided summit, resembling a Gothic cathedral, and adds much to the picturesque of the scene.

We are encamped in the straw on the paddy field where the rice was beat out, and a large company of Karens have just come up from the other direction, to whom I hope we may be

made useful. They approve of all they hear, and made a quiet and attentive congregation at worship.

7. We found the bears had been busily occupied in the field around us last night, but we all slept too sound to hear them. As we were told that there were scarcely any traces of a path before us, I endeavored to hire guides, but the wild beasts are numerous, and none would venture to go unless there were a large party going and returning, so we had to start without any. We are encamped to-night beneath the shade of a large dillenia tree, in the branches of which some persons have slept who have been this way before. We have the marks of tigers, bears, rhinoceros, and tapirs around us, but as I never carry a gun, or allow the people in my employ to carry any, and we are about the Lord's work, we have little to apprehend.

8. Our way this morning was up a rapid stream, falling over precipices at such short intervals that the voice of deep calling unto deep was ever roaring in our ears. Sometimes, in the repeated crossings that were necessary, we had to climb over the smooth globular sides of immense masses of granite, that offered rounded sides in every direction. Before noon we left this stream and crossed a spur of the mountains, with sides little short of perpendicular, and which had to be ascended by a path that the wild goats might have staggered on. The path next led up a small stream, in a gorge of the mountains, running over the fragments of greenstone trap that had fallen from the hill sides, and on whose angles, just round enough by the action of water to be as slippery as ice, we had to tread; and despite of every precaution, I could not save myself from occasionally measuring my length among the rocks to the no small risk of my bones. In the afternoon, before we began to think of stopping, the heavens, which had been gathering clouds for some time, commenced raining, so we took shelter under a couple of jambos trees that spread out their broad myrtle leaves in kindness; and here we ultimately concluded to encamp for the Sabbath; some wild plantain trees in the neighborhood affording us leaves to shelter us from the showers.

9. It came on to rain again in the night, and has been quite rainy all day; so I have been quite thankful for the "broad leaved plantain." The

wind roars down the glens through the high forests, and the sun has been hidden in clouds all day, while our locality is on table lands in the mountains some three thousand feet above the plains; so that, when a little bodily indisposition is added, it can hardly afford matter for wonder that my thoughts turn homewards.

“Homeward, homeward all things hasten,  
 God of night!  
 Shield the houseless—midst the waste  
 Be his light.  
 In their distant cradle-nest  
 Now my babes are laid to rest!  
 Beautiful, o'er their bright sleep,  
 Hang soft eyes of fondness deep,  
 Where their mother bends to pray,  
 For the loved and far away.  
 Father! guard that household bower;  
 Hear that prayer!  
 Back through thine all-guiding power  
 Lead me there.”

10. After about a couple of hours walking this morning, we reached the top of the dividing ridge of mountains that separates the valley of the Tenasserim from the streams that fall into the sea in Tavoy province. The top of the mountain is covered by a thick growth of small bamboos, almost as thick as a Mississippi cane brake, while there is not a bamboo of any description near the base of the mountain, and the inhabitants use the bark of fallen trees for the sides and partitions of their houses, instead of bamboo, the usual material. On descending a short distance, we had a splendid view of the ocean and the whole country, hill and dale, in all the ruggedness of uncultivated nature. We soon reached houses, and the first man we conversed with expressed his readiness to become a Christian if the head man would. I have met with many others in the course of the day, and my message has had a varied reception. One man, a Siamese Karen, gave considerable promise, but most appear indifferent, and none offer objections. When I reached the place where it was proposed to spend the night, I found the people about offering to the Nats, and they were not willing that I should sleep in their houses; but they offered me mats, so I took up my abode by the banks of the brook that runs by. The people here, and in the neighborhood, are under a Christian chief at Patsauoo, and he has endeavored to bring them over to the side of the truth; but hitherto his efforts have not been crowned with much success.

11. We have been moving along

deliberately to-day, preaching the gospel to every one we could find:—sometimes turning aside to a house out of the way; sometimes seated on the roots of a tree, to a company of travelers; sometimes beneath a clump of bamboos; and sometimes standing in the midst of the path, to those that were passing along. I had intended to spend the night at a Karen house, but we appear to have taken the wrong path, for we are on the banks of Palouk river, and approaching Burman inhabitants, a sure indication of having left Karen settlements. Night has overtaken us, so we have encamped on a sandy point, with the river on one side and a babbling brook on the other.

At one house to-day, I met with a man that appears better than any other individual I have seen since leaving the Christian settlements. He has heard considerable of the gospel, and says that had he lived among Christians, he would, doubtless, have been a Christian long ago. He expressed a desire to learn to read, and also to have his children learn; and promises to do all he can for a school, if I will send a school teacher into his neighborhood. This I shall endeavor to do, for it has been one of the prominent objects with me, in this excursion, to find a suitable settlement of unbelievers in which to locate an assistant, having one that we can spare for that purpose this year. If one family in a neighborhood will give a cordial reception to an assistant, it almost universally follows that others are brought in.

*Pyeeekhya—Consistent life of native converts—Applicants for baptism.*

12. A few hours walk this morning brought us to the Burman village of Palouk, but we made no stop there, being desirous of spending the night here. On the road, our hearts were made to rejoice by the glad countenances of the Christians and their children, that we met by the way. Christianity improves the looks of these people amazingly. At least, so I think, and whether real or ideal, the impression produces the same pleasing effect on my mind. I am glad to find that while sickness and death were abroad in the jungles last season, all the Christians still live; and so far as I can learn, are walking “as becometh the gospel of Christ.” Seven names were given in this evening as applicants for baptism.

### Creeks.

It is known to many of our readers that little missionary labor has been performed among the Creeks by missionaries of the Board within the last six years. Mr. Rollin left Ebenezer, the principal station, in Sept. 1836, after laboring with very considerable success about two years. Mr. Kellam succeeded Mr. Rollin in Oct. 1837, and continued in connexion with the mission till the beginning of 1840, but was able to perform missionary service only one year of the time. Mr. Mason lived at the station about six months in 1839–40, since which time no missionary from the Board has been resident in the Creek territory.

This has been owing to the state of feeling among a portion of the Creek population, in the neighborhood of Ebenezer, who were embittered against missions by white settlers, and were led in one or two instances to resort to violence, to expel the missionaries from the country. Of late this hostility has appeared to subside, and early the last year Mr. Jones of the Cherokee mission was requested to visit the Creeks, and ascertain the state of the church which had been gathered at Ebenezer, and the encouragements to a renewal of the Creek mission. It will be seen from his letter, which follows, that the church is in a prosperous condition, notwithstanding its comparative destitution of religious teachers; and that probably no serious obstruction will exist to the recommencement of the mission, notwithstanding the present alleged hostility of the Creek Council. Jacob, mentioned below, was ordained to the ministry by Messrs. Kellam and Mason. Several of the Creeks are also said to be preachers, but none are in the employ of the Board. Mr. Davis, whose connexion with the Board ceased in 1839, died in the winter of 1841–2.

#### EXTRACT FROM A LETTER OF REV. E. JONES.

On the 9th Sept. I reached the Creek Nation, and was received in a Christian and friendly manner at the house of a Creek sister, Mrs. Jane Hawkins, more commonly called Jane McIntosh. I learned that the brethren had appointed a "two days meeting," for Saturday and Sabbath, about eighteen miles distant. I attended the meeting, and was received with great affection and joy. They said they had long hoped their Fathers in the east would not utterly forsake them, and that they believed this visit was in answer to prayer.

The religious meetings are conduct-

ed by two black men, both slaves. The oldest, Jacob, is ordained, and has the reputation of a devoted Christian, both in the family to which he belongs and in the country generally. The other, called Jack, is also a steady man, and bears a good character. He is a blacksmith, and is employed as public smith. He and br. Jacob are allowed one day in the week, to support themselves and families in food and clothing. These days they devote to the service of the church, and hire the working of their little corn and potato patches.

I found br. Jack to be a good interpreter, and had the pleasure of ready and free communication with the people through him. I preached several times, with the great satisfaction of being fully understood. Saturday evening and Sabbath morning the church heard the relations of candidates for baptism. Three Creeks and one black were received, and baptized by br. Jacob. One of the Creeks is a chief, and commander of the National Light Horse. He is a man of respectability and influence. The congregations on Saturday night and Sabbath morning and noon were quite large—many of the people came twenty miles or more. And Sabbath night, thirteen miles from the morning meetings, a crowded assembly met in a large house, and gave devout attention to the word. The appearance of things was encouraging in a high degree. There are a considerable number of Creeks and blacks who manifest serious concern for their salvation. The members of the church appear well; but as was to be expected, they need much instruction. They appear exceedingly willing, however, to be taught, and very desirous to know what the Lord would have them to do.

I saw some of their most intelligent men, and conversed with them on the subject of sending missionaries into the nation. The general opinion is, that the Council is opposed to it; though at the last Council an agent from the General Assembly obtained permission to commence an establishment, on condition of preaching only at the station. The missionary has not yet arrived.

I inquired what the feeling would be if br. Bushyhead and myself should visit our brethren and preach in the country. The answer was, there would be no objection at all; and one of the most influential chiefs invited me to visit him in the other district, at some convenient time. Another chief told

me he had not the least objection to the gospel being preached in the nation, though the Council were almost unanimously opposed to it. He said further, that he thought they would soon be obliged to do something in regard to it, for he believed the people would receive the gospel, whether the Council consented or not.

Ardent spirits are entirely prohibited, drunkenness and its stupefying influence, as well as its other baleful fruits, have in a great measure ceased, and the minds of the people have become susceptible to the influence of truths presented to them. And I trust the Spirit of God is preparing their hearts to receive the truth in love.

I think the Board may safely look out for a missionary for the Creeks. If he cannot at once go into the nation, he can come into the Cherokee nation without difficulty, and be ready to embrace the first favorable opportunity to enter the Creek territory. He could visit them in the interval, from here, without molestation. There are also many Creeks and Seminoles scattered through this country, among whom a

missionary could profitably spend a part of his time.

A letter of like cheering intelligence has been received from Mr. Kellam, now laboring at Van Buren, Arkansas. Mr. K. visited the station in July. He states that a revival had been in progress among the Creeks from the commencement of the year, and had spread nearly through the nation. About one hundred had been baptized by Jacob, a large number of whom were young and promising Indians. "Red, white and black attend the meetings. Jake preaches in the morning in English, Jack in the afternoon in Indian, and James Marshall at his own house in the evening; then there are prayer meetings in various parts. At the north fork (Canadian river) a meeting is held almost every night. Some twenty 'doggeries' are shut, we hope forever.

On the Arkansas portion they also have meetings regularly every Wednesday night. Jane McIntosh's son, a young, well-informed Indian, keeps all the records of the church, baptisms, &c. He has written a full history of the church from the time of Mr. Lewis to the present. They beg for missionaries from all quarters."

## Miscellany.

### THE MONTHLY CONCERT.

The importance of the monthly concert of prayer for the conversion of the world must be admitted by all who believe in the efficacy of prayer. No one pretends that it is of divine appointment. Though prayer is so, yet, to meet together on the first Sabbath or first Monday evening in every month for prayer, is not. It is wholly a voluntary and conventional institution. This, however, does not render it less important in its general influence. Perhaps the people of God have done no one thing, in these latter days, the influence of which, in promoting true piety in the earth, is so direct or so vast as the establishment of the monthly missionary prayer meeting. It is a painful consideration that so many churches in which it might be sustained, wholly neglect it. It is but little less so, that when attempted, it so often languishes for want of interest. An inter-

esting monthly concert is deemed a desirable object of difficult attainment. Our design in this article is to consider briefly what is necessary on the part of those who conduct these meetings, whether pastors or others, to secure so important a result.

In the first place, it is indispensable that he who endeavors to communicate at these meetings missionary intelligence, should be familiar with the subject of which he is speaking. It is not enough that he knows the isolated fact which he relates. He needs to know besides the nation among whom the missionaries are laboring, the particular district and town. A knowledge of the locality is essential. Much of the present confusion and consequent want of interest in missions, in the mass of the people, is in consequence of not being able to refer any particular event to its locality. The eye of the mind must see the scene of action; otherwise there is confusion and uncertainty. The relative position of the

missions, their direction and distance from each other, if there be more than one, will not unfrequently lay the foundation of important additional knowledge. He needs also to know the population of the place; whatever is peculiar in the character of the inhabitants; what, and how many dialects are spoken, and to which of them the missionaries are chiefly devoted. The inquiry thus far would be as to the character of the field when the missionary entered it.

The next inquiry should be, what is the present condition of the mission? How many missionaries, and who are they, and what is their particular sphere of duty? It is not necessary that every pastor should know the names of every other pastor in the United States; but it is important that every pastor and every church who are supporting men as missionaries to the heathen, should know whom they are supporting, and the nature of the service they are rendering. And specially true is this of him who would discourse upon the missions. Not only should the names and duties of the missionaries be known, but the present state of advancement of the mission. How many conversions, if any; the number and character of the schools; the attainments of the pupils, the condition of the translations and of other literary productions designed to give to the people a Christian literature. All these may not be kept familiar in detail, but, as a general conception of these would not be difficult, so it would greatly assist one in speaking upon the most simple incidents that might occur.

And in the last place, it is exceedingly important for one who would give profitable missionary intelligence to be thoroughly versed in the *history* of the mission at the station which may be under consideration. Much of the interest felt in the present condition of the mission, arises from its connection with its origin and progress. The mere statement of the naked fact that in and around the cities of Ava and Rangoon, there are a few scattered and feeble native converts, can awaken no such feelings as are produced in the mind of one who can trace back their history, and call to mind the

distressing causes why these few disciples are now left as sheep without a shepherd. He who cannot associate them with the hardships and imprisonments of the early missionaries to Burmah, and with the expulsion of our brethren from the land at a later date, might almost as well not speak at all of their existence. He who should speak of the present ill health and impaired constitution of our esteemed br. Kincaid of Arracan, might almost as well be silent, (for an impaired constitution is not a rare event,) unless he could speak also of his exposures and perils among robbers. It is the union of one event with another, and especially in the relation of cause and effect, which gives to them half their interest.

While all this is indispensable in relation to our own missionary stations, it would greatly enlarge the field of observation and enrich one's discourse, to extend a similar, though it might be a less minute attention to the operations of other societies. The American Baptists are doing only about one thirtieth of what is doing at the present day in the cause of Foreign Missions. From a field twenty-nine times as large as our own, a vast amount of missionary intelligence might be collected. The inquirer who enters this field would return in due time bringing his sheaves with him. The cause is a common one, and we do not well to confine our interest to the labors of our own society, or sect.

This, it may be said, is true; but because true, the more painful to consider, since it is not possible to become thus familiar with the history and condition of missions. Allow us, however, to say in reply to such a statement as this, that nothing can be farther from the fact, at least, so far as our own mission is concerned. If any one will select a single station under the care of this Board, and begin with its annual reports at the date of its origin, and read each till the present time, he will find no difficulty in obtaining a general idea both of its history and present condition; or if he wish to extend his knowledge he will find a full account, both geographical and historical, of each particular mission in the successive

numbers of the Magazine. For example, if he would learn the progress of the gospel among the Cherokee tribe of Indians, would trace up the history of the mission for some twenty years to its present promising condition with more than 1000 Baptist communicants, he has only to select from the index attached to each volume the word *Cherokee*, and in a few hours' attention to the articles there referred to, he will obtain a distinct idea of the successive developments of that mission. His confusion will be removed, and the whole subject become both lucid and interesting. *The information is contained in the Missionary Magazine.* It is not to be found in a single number or journal, we grant; but it is in all of them, and is so arranged that it may be easily found. There is information in the Missionary Magazine on the subject of the Baptist missions, that can be found nowhere else; and what is more, never will be found anywhere else. No digest can give it. Let him, therefore, who is incompetent to speak to edification on the subject of missions, consider these suggestions. Our monthly concerts will never be what they ought, till this missionary periodical is more thoroughly studied.

It is not to be supposed, however, that mere statistical information will render the monthly concert what it ought to be. The object of a missionary prayer meeting is infinitely unlike that of a Lyceum lecture. This ready detail of facts must all be brought to bear upon the *religious* design of the meeting. Though the knowledge may be useful and interesting, yet it is out of place, unless it tends to excite a spirit of prayer. Every thing should be so arranged and so said, as to lead the people to adore God at every fresh token of the divine mercy to the nations of the earth, and to fill the mind with enlarged conceptions of the glory as well as importance of the command, "Go ye into all the world and preach the gospel to every creature." While many pious men meet and pray languidly, because they are ignorant of those deeply interesting facts which the history of missions so abundantly furnishes,

others, better informed, so look upon these facts as to leave the heart unaffected. The central and supreme object of interest in the history of missions, should be their spiritual results. They accomplish their end only when the heathen are won to Christ.

To make these meetings what they are intended, there needs, on the part of those who conduct them, a particular *scriptural preparation*, as well as an extensive acquaintance with the condition of the missions. One of the first things to be done by him who is called to lead these devotional exercises is, to examine the scriptural evidences in favor of the ultimate, universal promulgation of the gospel through the earth. Though few subjects can be more satisfactorily established, yet more believe its truth than can prove it from the word of God. To have these evidences arranged and treasured up in the memory, (which from their brevity can easily be done,) will often enable the speaker to apply different parts of the argument, as occasions call for them, with great effect. There is, under such circumstances, a freshness in the word of God rarely found when used in a formal argument.

Those passages which are intended to prove the final triumphs of the gospel being fixed in the mind, the next step in the preparatory process is, to select and make one's self familiar with those which teach the duty of the church to convey the gospel to the heathen. These will be found to be either direct precepts, or the examples of Christ and his early disciples.

In the last place, there should be at ready command, that class of texts which teach the duty and the encouragement to prayer—specially for the success of missions. A speaker rises to make an address on prayer; he believes that God is a hearer of prayer, and he says so; but this is an abstract truth, which to the majority of the pious present, is little else than a truism; or if he quote scripture in confirmation of the doctrine, the passages selected are as liable to be applicable to one condition of life as another,—to the afflict-



ed believer at home, as to the missionary, who in foreign climes, amid darkness and spiritual death, is sowing broadcast the seeds of divine truth. If Christians are to be excited to pray for the success of missions, they must be made both to see and to feel that God requires them to pray for this specific object, and that concerning it He has made specific promises.

We shall not be understood to imply, that in order to make a missionary prayer meeting interesting, it is enough merely to ring changes on these passages of scripture, however intimately connected they may be with the missionary intelligence presented at the time. Missionary intelligence, in connection with these texts of scripture, become germs of other thoughts, and trains of thoughts, which, in the character of reflections, spring up spontaneously in the mind,—rich both in interest and instruction. A few general principles, illustrated by a few well authenticated facts, are the source of a world of ideas. The copiousness of the stream depends as much on the depth of the fountain as on the breadth of its orifice. Well established principles on the subject of missions, familiarity with the condition of the stations, and deep religious feeling, will enable a speaker to turn every fresh incident to good account. It is under the influence of stirring appeals suggested to the speaker's mind in this manner, that the hearts of Christians are moved, and a spirit of prayer for missions is kept alive in the church. To make a missionary prayer meeting interesting,—to aid Christians in lifting up their hearts to God, preparation is necessary. One does not need to be always *laboriously* preparing. There is a certain attainment that can be made once for all. This, if retained, will give great effect to that succession of events in the progress of missions, which from month to month are spread out before the people.

The attention of our brethren is called to this subject because of its vast importance. The monthly concert of prayer is not only the thermometer of the missionary spirit in a church, but it is one of the

mightiest influences to carry forward the work of evangelizing the world. There, more than any where else, sympathy for the degraded and perishing heathen is awakened,—there a large amount of the money for the support of missions is contributed,—there new missionaries are called of God to the work, and above all, is offered that prayer in answer to which the windows of heaven are opened. A praying church has power with God. Paul may plant and Apollos may water, but God must give the increase. We may contribute our money; our brethren and sisters may leave the endearments of home and country, and exhaust mind and life itself in heathen lands, but all will be in vain unless God add the renovating influences of his spirit. The seed sown must be quickened. These gracious influences are the gift of God through Jesus Christ; but they are also in answer to the prayers of his people.

Let him, then, who assumes the responsibility of conducting missionary prayer meetings, remember that it is a solemn responsibility. Consequences are depending on the manner in which it shall be conducted, which eternity alone can disclose or estimate. *One* good monthly concert is an accumulation of moral power. One poor one enfeebles Zion, robs the church and the heathen world of saving influences. For if the salt has lost its savor, wherewith shall it be salted? Let the minister, or whoever he may be that conducts the meeting, as he comes to this service, as he enters the room of prayer, fix in mind who are to be affected by the duties in which he is about to engage. There is a Board of Missionary Managers who need divine guidance in duties the most responsible and questions often the most perplexing. A slumbering and worldly church is to be awakened by the spirit of God, that they may consider and appreciate their duty to Christ and to the heathen. A multitude of missionaries are needed, some of whom, as young Christians, are yet to receive their first impressions of duty,—others are weeping before

God and asking for light from above. Missionaries in the field need great grace,—they need both wisdom and consolation. Solitary and faint, they often need that an angel come and strengthen them. Finally, prayer is to be made for the spiritual illumination and final salvation of our benighted brethren in pagan lands, who are without hope and without God. The monthly concert is indeed to him who realizes these things, a solemn place. It is holy ground. It is the place of intercession. “Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as in heaven.”

THE MARTYR OF ERROMANGA,

*Or a brief Analysis of the Character of the Rev. John Williams, Missionary to Polynesia.*

The tragic death of the Rev. John Williams, missionary of the London Missionary Society, in the autumn of 1839, at the Island of Erromanga, one of the New Hebrides, is, doubtless, familiar to most of our readers. Mr. Williams, after having been for many years an active missionary in the Polynesian Islands, returned to England, where a missionary ship, the *Camden*, was fitted out for the exclusive use of the missionaries. In this, Mr. W. visited some of the most uncivilized islands of the seas, for the purpose of leaving teachers, native Christians of the other islands, and was, ordinarily, received with good will; but not always. Among others, he visited Erromanga, a little island with an “iron-bound coast, without the least appearance of culture;” the people “wild in their appearance, and exceedingly shy.” Their natural ferocity seems, also, to have been increased on this occasion, by having had some of their number killed by the crew of a European ship, which had visited their island several years before. On the attempt of Mr. Williams and his party to land, the natives showed hostility; but, finally, several were encouraged to go on shore, among whom were Mr. Williams

and Mr. Harris, a fellow missionary. Both of these were murdered. Pursued by a party of natives armed with spears, clubs, bows and arrows, they ran for the boat, and the beach being stony and steep, Mr. Williams “fell backward and a native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body.” The children threw stones at the dead body.

Mr. Williams was an eminent missionary. His talents peculiarly fitted him to be a pioneer. His history is a remarkable example of the power of the religious principle under the guidance of good sense, acting upon a mind by nature not superior to or different from thousands of others. Genius or miracles would add but little to the results of common talents similarly consecrated.

The following is an abstract of an analysis of Mr. Williams’s character, drawn by the Rev. John Campbell, D. D., in a work entitled the *Martyr of Erromanga, or the Philosophy of Missions*.

There was something strikingly peculiar in the aspect of Mr. Williams. Having been once seen, he was ever after easily recognized; and you could instantly point him out, at a distance, among ten thousand men. The countenance, altogether, was one of uncommon benignity; it had all the serenity of the finest summer’s eve, shaded with a slight expression of sadness. The eye was soft and lustrous; it sparkled from beneath his dark brows, distinctly bespeaking the benevolence that glowed within. While there was nothing in his face highly expressive of either intelligence or feeling, every feature evinced simplicity of character, tranquillity of heart, and honesty of purpose. The entire visage, in fact, was so deeply stamped with the impress of good nature and good will, as to inspire every beholder with immediate confidence.

Though Dr. Campbell deemed Mr. Williams a man of genius, yet, “of genius wholly mechanical.” Common sense was his great and distinguishing quality. We suppose it is meant, that Mr. W. had neither fancy nor enthusiasm, but that he

viewed every thing around him in the relation of means and ends ; that his heart was ever suggesting enterprizes of benevolence, and his ceaseless inquiry was how they could be achieved. Though he had spent the best of his days remote from the influence of highly cultivated society and literary institutions, always surrounded by his inferiors, and most of the time by uncultivated natives, yet he became a great man.

His faculty of analysis was greatly inferior to his faculty of combination. In the former, he was very deficient, and still more deficient in the power of generalization. This was very obvious in his sermons and in his speeches. His great excellence consisted in detail,—a quality in which he was seldom equalled. Generalization is the leading attribute of the true philosopher ; detail, of the popular orator. An illustration of these points is supplied in Dr. Philip and Mr. Williams. Dr. Philip is, in my view, by far the most philosophic missionary at this moment in the field. Mr. Williams, in his time, was the most interesting narrator of facts. The province of one was reason, that of the other, observation. This is full of interest to the multitude ; that engages the reflecting minority. The liberator of the Hot-tentots, like the immortal Burke,

“ Who, too deep for his hearers, still went  
on refining,  
And thought of convincing while they  
thought of dining ;”

frequently talks an assembly of shallow men into marked and ill-mannered impatience, while discoursing with a depth of thought, a compass of view and a force of argument, that would suffice to interest, enlighten and convince an assembly of philosophers or a congress of statesmen. The Great Light of Polynesia, on the contrary, with his simple facts, touching tales, and tragic scenes, could keep the same people, and people of all sorts, for hours together and for days in succession, riveted and charmed as if by enchantment. I have heard no man who, in my humble opinion, even approaches Dr. Philip for sublime and glorious conceptions of the philosophy of missions ; and Mr. Williams as far outstripped all his contemporaries in narrating the details of their history.

Notwithstanding his want of imagination, Mr. Williams occasionally painted the scenery and society of the South Seas with great, though literal effect. Without having the poet's eye, which Mr. Moffat so eminently possesses, he was often not in-

ferior to that remarkable man in the felicity of his portraits. Mr. Moffat sees every thing through the medium of the imagination ; and genius stands by ready to robe his perceptions in the most beautiful attire. The sovereignty of his spirit is immediately confessed by his hearers ; and in despite of a very defective manner, and a most barbarous elocution, made up of the worst Scottish dialect, disguised in divers African intonations, he reigns supreme in every audience, whether metropolitan or provincial.

The spoken language of Mr. Williams, like his mind and person, was simple, but strong,—rough, but manly. He was wholly destitute of the arts of eloquence. He was utterly regardless what men thought or said of himself. If they would but hear his statement of the work of God among the heathen, he asked no more. Never was there in a pulpit or upon a platform, a more entire absence of every symptom of vanity, a more complete neglect of the arts of popularity. Intent only on his Master's honor, and utterly heedless of personal considerations, he became wholly engrossed with his subject. A great critic has truly said the rhetoric of Fox was his logic ; and it may with equal truth be affirmed, that the eloquence of Williams was his facts. With these, both in England and in Scotland, he wrought his wonders. He told such tales as no man ever told before. He spoke as a messenger from a fairy land,—a land which exhibited a combination of all that is beautiful in nature, with all that is barbarous in man.

To utterance and manner, he owed as little as to diction ; his delivery was heavy and his voice monotonous ; his air tame, and his action stiff and awkward. Never was public speaker more thoroughly divested of every thing meretricious, or more devoid even of legitimate ornament. Every passage and every sentence bore the deep and indelible impress of pure truth and unsophisticated nature. The leading feature of every effort was *business* !

The *simplicity* of Mr. Williams lay at the foundation of his noble character. His greatness was altogether moral ; in point of intellectual powers, we have seen he was a very ordinary man ; respectable, but nothing more. It is probable that many who have not had sufficient means of judging, or who have not turned their attention to the point, may think I have underestimated our friend. They will consider the elements here set forth, as insufficient to form the basis of so much excellence. Now herein lies the mystery. Here is the real source of that glory. The practical

value of his history arises from the fact, that his was a race in which all may run, and in which all who run will infallibly gain a prize.

*Magnanimity* was a leading feature in the character of Mr. Williams, constituting its moral foundation. This quality, as the word imports, consists in a certain largeness of heart, an elevation of soul, in contradistinction to whatever is little and narrow, pitiful and mean. The magnanimity of Williams, philosophically speaking, was the real cause of his amazing success in dealing with mankind. He easily believed that what he was ready to do for others, they would not refuse to do for him. This noble feeling prompted what to little souls seemed his extravagances. It led him to believe that the Christians of England would provide him with a ship, and they gave it! It inspired him with confidence to ask the corporation of London for money to promote his object, and they bestowed it. It prompted his application to many of the nobles of England to aid him in his work of missions, and they did it. The measure of his expectations and demands was taken from his own heart, which, in this matter, never misled him.

*Philanthropy* was a marked feature in the character of Mr. Williams. This quality, which signifies the love of man, is one of the choicest ornaments of our nature. It is the basis of all true and lasting glory. Although it never exists in perfection, except in union with the love of God; yet so essential is it to men's notion of a superior human character, that the ancients set great store by it, as a chief moral virtue. The utmost stretch of heathen philosophy, however, properly speaking, is not philanthropy at all. So far as man is concerned, it is the love of a small part to the exclusion of the mighty remainder. The patriotism of Cicero was a poor, a selfish, and a groveling passion, as compared with the philanthropy of Williams. The missionary's ruling passion was the love of man, in the largest acceptation of the term, without respect to color, clime, or language. It was comprehensive of all the interests of humanity. It comprehended not only all men through all time, but through eternity. This is true philanthropy. It is co-extensive at once with the wants and duration of human nature. O how narrow, carnal and creeping is philosophical philanthropy, as compared with that of the Christian missionary. The philanthropy of Williams cost him in the outset much that men hold dear; and in the end even life itself. The amount of his sacrifice, when he embarked for the South Seas, cannot easily be estimated.

He began by freely giving up all the prospective gains of trade; he next became a voluntary exile from his native country, the land of his fathers' sepulchres, the glory of kingdoms; he then tore himself from the endeared society of all his kindred, with little probability of seeing them again in this world. Then he deliberately stepped beyond the pale of civilization to mingle with savage hordes; he, lastly, exchanged the ten thousand earthly comforts, and all the religious privileges of an enlightened and polished nation, for the destitute barbarity of naked men.

But this was only the beginning of sacrifice. How did the enterprize proceed? He encountered the perils of the mighty deep, and on reaching Polynesia, entered on a series of self-denying labors, unexampled in difficulties, dangers and discouragements. Nor were his sufferings purely personal; he was not alone; there was a second, dearer than the first, in all of whose afflictions he was afflicted. Behold the devoted pair far away upon an isle of the Southern Ocean, without father, mother, sister or friend, to aid, to soothe or cheer, amid all the sorrows and solitudes of life.

Then what was his condition for a season in relation to the savage society around him? His labors were unsolicited; his presence was unwelcome; his endeavors at good were thankless, and he was hourly liable to be expelled and in daily peril of his life! But the thoughts of man cannot be confined to the present moment, he must be looking forward and endeavoring to pierce into the dread future. As a man, a father and a husband, what did that future present to John Williams? Things of fearful import; things full of trial to the tender heart. He might, at any hour, in those remote and barbarous isles, leave his wife a widow and his children orphans, without stay or hope but in their father's God. He might, any year, be constrained to return to his native land, broken in health and useless for action, to pine and die, despised by the world, and by the church neglected and forgotten. These, and such as these, were among his prospects! This was part of the price he paid for his philanthropy! Oh! how few think as they ought to think of the claims of the Christian missionary! Consider it, ye idle well-wishers to your race!

The character of Mr. Williams's piety, as given by Dr. Campbell, was truly *scriptural*, and might be summed up in one sentence: The joy of the Lord was his strength.

*Liberality of spirit* was another marked feature in the character of Mr. Williams. He had learned to love the principles of his own sect, without hating his brethren of other denominations.

Mr. Williams was also distinguished for *mechanical ingenuity*. He was highly endowed with the faculty of invention, and would have attained distinction had he devoted himself to the improved application of mechanical powers. The exercise of his genius in this direction was one of the sources of his amazing success in the missionary field. Magic and miracles would not have stood him in half the stead of his skill in the useful arts. His exhibitions in this way spoke to the senses of the savages, who stood in dumb amazement and confessed the white man's superiority.\*

Another strongly marked characteristic was a *spirit of adventure*. His undaunted soul bore him through a multitude of difficulties, which would have deterred most men. Yet, with all his courage, he was far from being rash. Prudence regulated every movement of his life; and till the fatal hour of his martyrdom on the ruthless shores of Erromanga, we see, upon all occasions, one uniform course of manly courage combined with undeviating discretion. He was in his element when searching for a new island, or prosecuting some discovery in science or in human nature. He dwelt in conversation, as well as in his volume, with great delight upon the facts of the history of those islands of which he was the first European discoverer. Cook himself did not go forth with greater zeal to extend the boundaries of geographical knowledge.

*Diligent perseverance* in whatever he undertook was another prominent feature in his character. He was emphatically what is termed "a plodder." His genius had none of that waywardness, caprice, and instability, which so often prove the ruin of the most gifted men. He had no idea of exemption from the settled condition of human excellence—namely, incessant toil. He hoped every thing from labor, under the guidance of heaven; without it—nothing. He was equally superior to weariness and to negligence. Industry was the usual element he breathed in; he could not be idle, neither could he be in a bustle. Had he been escaping from a sinking ship or a burning house, he would have proceeded with deliberation.

Mr. Williams did not know he was a genius till the people of England told him;

and even then, he was not quite clear about it. He believed that what he did was practicable by every one who would bestow the necessary effort.

Such is the *substance* of Dr. Campbell's description of the character of Rev. John Williams, whom he justly designates the *Light of Polynesia*. He was a great and good man, raised up of God to carry the blessings of the gospel to the isles of the sea. He was constrained to go on his mission by the strongest impulses of natural benevolence, purified and made still stronger by the love of Christ. May his example inspire many a youthful missionary with a kindred spirit.

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SHORT SERMON.—NO. I.

*For the people had a mind to work.*

Neh. iv., 6.

If any one desires to know how a great work is to be accomplished under multiplied discouragements, let him read attentively the book of Nehemiah. Here was a comparatively small number of Jews, they were poor, they had just completed a toilsome journey, and found themselves in the midst of the ruins of Jerusalem; the wall of the city was broken down, their houses were uninhabitable, and they were environed by implacable, vindictive, and treacherous enemies. They were commanded by the prophet in the name of the Lord to rebuild the wall and repair the city. They commenced the work, and in the incredibly short space of fifty-two days accomplished it. In so short a time was their condition changed from that of outcasts, at the mercy of every assailant, to that of citizens of a town begirt with an impregnable fortress.

How was all this done? Did God work a miracle as when the walls of Jericho were thrown down? Did he discomfit their enemies by a storm of hail as in the battle of Beth Horon? No, far from it. The whole cause of this success is explained in my text. "*The people had a mind to work.*"

I. I shall inquire what is meant by the *people*.

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\* Mr. Williams had been bred a blacksmith.

Does it mean merely the high priests? No. They could not have built the wall. Does it mean the priests and Levites? They alone could not have set up a single gate. Did the people meet and elect a building committee, and then saunter about to see what they were doing and find fault with them because they did not do it fast enough? Does it mean the people, excluding the high priests, and priests, and nobles? No. Without direction and concert the people would have labored in vain; and, indeed, unless the example had been set by the *priests* and *nobles*, they would, probably, have sunk down in despair. Who then were the *people* mentioned in the text?

I answer, they were the *whole people* of the Jews in Jerusalem, of every rank, of every class, of every occupation. Nobles and commoners, priests and laymen, men of every tribe, without distinction, devoted themselves to this service. No calling could prosper until this work was done, and, therefore, every one merged his individual interests in the public weal. The high priests and the priests set the first example, and all the rest followed it. The men of every tribe and city had each his appropriate work. The "goldsmiths," and "apothecaries," and "merchants," were seen working at the wall like stone masons. Shallum, "the ruler of half of Jerusalem," claimed no exemption on account of his office, but labored with his fellow-citizens; and what is to the praise of his family, even his "*daughters*" were seen toiling by his side. In a word, the whole strength of the whole people was put forth to this service, and the ruins were soon cleared away and the wall began to rise. There was but one exception in this general effort,—the "nobles of Tekoa put not their necks to the work of the Lord." Who these noble Tekoites were, I know not. I can, however, easily imagine their looks as they sauntered about the city prophesying evil, and telling a worker here that it was all of no use, and then suggesting to another that it was merely a speculation of Nehemiah for the

purpose of elevating himself and enriching his family. When the work was all done, I wonder how they felt when they looked an honest Jew in the face. But we must not delay our hearers by speaking of them. They are worth neither breath nor time. I proceed to remark,

## II. The people *had a mind*.

They were in earnest. They determined that, God helping them, the thing should be done. No matter at what cost, *it must be done*. The command of God had gone forth. The promise of God had been pledged. The movements of Providence showed that this was the time for action. The reward was glorious, their nation was to be gathered home again. The temple was to be erected and the daily sacrifice to be offered. They felt that all labor was worthily bestowed, and whether it cost money or personal sacrifice, nothing was too good to be bestowed in such a cause.

*They had the same mind*. They each labored at his separate portion of the wall, but they all labored *at the wall*. Every one honored every other one who put his whole soul honestly into the work. The great object to be attained made every opposing object contemptible. Hence there was no time spent in recrimination. No one stood in the way of any other one. No one wished himself doing any thing else than the work before him. Thus no labor was lost, and the work was done, and well done, in the shortest possible time. But I remark,

## III. The people had a mind *to work*.

### 1. They had no time to dispute.

Sanballat sent them a most insulting message, and seeing them so busy, asked them if they were going to finish it up in a day? Tobiah laughed at their wall, and told them that after it was done a fox would break it down by running over it. They did not stop to argue, but merely offered a prayer to God and went on with their work. "So we builded the wall."

### 2. They had no time to fight.

When their enemies could not arrest the progress of the work by abuse, they became, as might be expected, "very

wroth." Nothing makes men so angry as to find their abuse thrown away. They determined to arrest the work by violence. But the Jews were not to be driven away in this manner. They knew that they were right, and they were determined to go on. They made every preparation to resist aggression. They offered violence to no one. But they *kept on with the work*. "Every one with one of his hands wrought in the work, and with the other hand held a weapon."

3. They had no time for play.

When abuse would not do, Sanballat sent a very polite message, saying, come and let us meet together in one of the villages in the plain of Ono. But Nehemiah answered, "I am doing a *great work*, so that I cannot come down. Why *should the work cease* whilst I leave it to come down to you?" They still *kept on working*.

4. They had no time to refute malicious reports.

Sanballat sent to accuse Nehemiah of treason and of the attempt to make himself king in Jerusalem. Nehemiah took no pains to disprove it, but merely answered, "*There are no such things as thou sayest; but thou feignest them out of thine own heart.*" He again offered a prayer and *went on with his work*.

5. They were too much in earnest to be afraid.

Shemaiah informed Nehemiah that his life was in danger, and he had better by night shut himself up in the temple. Nehemiah scorned the proposition in the noble words, "Should such a man as I flee?" "Who is there that, being as I am, would go into the temple to save his life? I will not go in." He *valued the cause more than life*.

6. The people had a mind to work. They preferred this work to every other, and hence nothing could either allure or deter them from it. They all determined that nothing in their power should be withheld, and this was the secret of their power.

7. They wrought without ceasing.

They were found at the wall when the sun arose. The stars shone out from the blue firmament of Judea before they retired. They had no holy days. They did not work hard for a week and then rest for a month. They wrought one and all, with one mind, and they wrought without cessation until the evening of the fifty-second day, when the work was done, and the place of their fathers' sepulchres was again a city.

The applications of this subject are various; one must suffice.

The Christian church has a great work to do. Christ has commanded her to perform it. He has promised her success. She can do it with the aid of his Spirit. But she must use her own powers. She must not wait for miracles. But in order that it may be done,

1. *The whole church*, ministers and laymen, rich and poor, young and old, parents and children, men and women, must put forth their hands in good earnest to the work. Our churches contain far too large a portion of Tekoite noblemen; "who put not their necks to the work of their Lord." How will these Tekoites meet their Lord when he shall come to reckon with them? Reader! do you belong to this class?

2. The whole church must have a *mind* in this matter. They must understand it, and meditate upon it, and fill their hearts with the glowing conceptions which it unfolds. The lukewarm must become interested, the interested must become enthusiastic; the whole church, strong in faith, must go forth as one man, determined to subdue the world to Christ or sacrifice every thing in the attempt. So soon as this feeling pervades Christian brethren, every discordant feeling will be allayed, and they will be one, and the world will believe that our religion is from heaven.

3. The whole church must have a *mind to work*. They have no time to quarrel, or dispute, or turn aside to extinguish envy or silence slander; their love of the work must overcome every other

feeling. Come what will, prosperity or adversity, open enemies or treacherous friends, studied insult or threatened violence, it matters not what, the *work must go on*. When this spirit shall have been poured out upon the church, it will not be long before we shall hear the trumpet of the seventh angel, saying, Salvation, and honor, and glory, for the kingdoms of this world have become the kingdoms of our Lord and of his Christ,—and he shall reign forever and ever. Amen.

The following is the amount of moneys contributed to the treasury of the A. B. F. M., by the different States, &c., for the last seven years. These differences, as will be obvious to all, arise from various causes,—from the number of contributors, their ability, and their vicinity to, or distance from, the central points of the Society's home operations.

	1835	1836	1837	Av. per an. for 3 preced. y'rs.	1838	1839	1840	1841	Av. per an. for 4 preced. y'rs.
Maine,	1601	2033	1214	1616	1900	3155	1513	1636	2051
New Hampshire,	501	400	529	477	867	718	1014	454	763
Vermont,	345	900	186	477	512	1295	896	541	811
Massachusetts,	4367	6636	5193	5379	10,022	9928	8258	11,800	10,009
Rhode Island,	544	523	606	558	1924	668	1237	2956	1696
Connecticut,	47	217	1686	650	2069	2339	2594	3008	2502
New York,	9731	7503	10,936	9390	12,134	14,258	16,661	14,118	14,305
New Jersey,	315	368	362	348	940	2028	1351	2154	1618
Pennsylvania,	2100	1388	1830	1772	1799	2450	2717	3337	2376
Delaware,						40	81	37	40
Maryland,	124	110	486	240	558	500	1035	176	567
District of Columbia,	164	5	369	179	370	106	650	100	207
Virginia,	4398	6588	1524	4170	4162	5719	3691	3615	4297
North Carolina,	302	429	46	259	331	296	52	300	245
South Carolina,	4835	2704	2489	3342	3899	3244	1898	1275	2454
Georgia,	3265	5252	5118	4545	3478	7099	3626	3492	4424
Alabama,	137	2773	925	1278	979	384	1346	877	896
Mississippi,		320	121	147		6	30	355	98
Louisiana,	100			33			1	117	30
Arkansas,									
Tennessee,		50		17	216	60	250	21	137
Kentucky,	10	3	296	103	261	664	1032	260	554
Ohio,	1500	1293	603	1132	1096	609	1173	849	932
Indiana,	58		923	327	47	10	200	165	105
Illinois,	89	162	270	174	1340	219	234	406	550
Missouri,						7	147		38
Michigan,	20	35	21	25	43	69	6	160	69
Florida,								94	24
Iowa Territory,							2	11	3
Wisconsin Territory,							1		
Canada,	20		35	18	9	16	47	19	23
Nova Scotia,	225	45	100	123	116	110	74		75
New Brunswick,	19		100	40	12	67		50	32

## REASONING OF A LEARNED HINDU.

The report of the B. M. S. of London, speaks of the labors of the missionaries in Northern India, as producing a great *indirect* influence, by enlightening the general mind and overturning Hindu superstitions. Especially is this influence exerted on the rising generation. The following illustration is given. "At what pains," said a learned Hindu, who had opposed the gospel for many years, "at what pains the gentleman has been, who executed this great

work!" (the Sanscrit Testament which Mr. Thompson, of Delhi, had given him.) "But why?"—"For the conversion of souls," said Mr. T. "This is *your* understanding of things," he replied, "but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them again. They die, and, perhaps, have not been changed in their minds by your books; *but the books die not; their children come to the posses-*



sion of them ; and they argue thus :— Our fathers accepted these books, and kept them till death, there must be something good in them ; our fathers, perhaps, intended we should read those books, and

we will read them.” “ Thus,” continued he, “ by long patience you secure the changing of the minds of the children of those who take your books, though their minds are not changed !”

## American Baptist Board of Foreign Missions.

### Intelligence from the Missions.

GERMANY.—Our latest published accounts from Hamburg church are to be found in the July Magazine, 1842, under date of May 27, soon after the extensive conflagration in that city. A few weeks before the fire occurred, Mr. Oncken had hired a large warehouse, for religious purposes ; and finding that many of the sufferers were houseless, offered a part of the building to the city authorities for their accommodation. The offer was accepted, and more than seventy persons were comfortably lodged and boarded in the 1st and 3d stories, leaving the 2d to be used as a place of worship. Some of the inmates were thus led to attend the religious services of the church, and all were supplied with the word of God. The following notices are from a letter of Mr. Oncken, dated Aug. 26, 1842.

#### *Increase of the church at Hamburg— Banishment of a tract distributor.*

Our new place for prayer, though destitute of every thing that could please the eye, has been to us a “ Bethel,” and “ the gate of heaven.” Jehovah has honored it with his adorable presence ; his fire has descended upon us—the fire of his grace, to purify his saints and to kindle a flame of love in the hearts of sinners. Precious souls have been won for Jesus, and rescued from everlasting flames. Our success has been greater than at any previous time ; twenty-five new members have been added to us since the fire in May last.

The attendance has been and still is most encouraging ; we have, generally, on Sabbath evening, about 300 hearers. My heart is filled with astonishment, love and adoration. How great are the works of our God ! but, alas ! the brutish man considers them not. And yet we are not satisfied ; we look forward to still greater things ; and we inscribe anew on our banner, “ *forwärts*” (onward).

The succeeding extract is of a widely different character, and is published that the churches may know how little religious liberty has yet been won in Hamburg, and what the claims of our persecuted brethren to our “ continual remembrance” and sympathy.

One of our brethren, a native of Hessa, has been at my house for a parcel of tracts, which he intended to distribute at St. Pauli, that part of the Hamburg territory without the gates, between Hamburg and Altona. Houses of ill-fame abound there, and many a brave American and British seaman has found, to his bitter experience, that the places into which they had been allured, were the gates of hell. Our friend had hardly commenced his distribution, when a rude hand laid hold of his collar and conducted him to a neighboring dram-shop, where his name, &c., was put down. On the following day he received a summons to appear before the senator under whose jurisdiction St. Pauli stands, and after waiting for some hours like a culprit, he was ushered into the presence of this gentleman. The man who had arrested him testified against our friend to the best of his ability, and when he attempted to reply, he was not only commanded to hold his peace, but even threatened that his mouth would be silenced. Our friend did not receive his sentence at this bar, but was sent to senator B——, at the head of the police. He was kept here waiting several hours, and was cast into prison along with thieves without any further examination, and detained for the night. Next morning he was again escorted to the police office, when the senator sentenced him to *twelve months banishment* from Hamburg and its territory. We may know from this, to whom we must attribute the peace we at present enjoy. We can sing with Luther : “ *Eine feste burg ist unser Gott.*”\*

The distribution of tracts continues to be carried forward zealously. More than 130,000 copies had been circulated since the beginning of the year. The appointment of Enoch Swee, in May, as colporteur for Norway, has been mentioned. “ His appointment took place just at the time when the *Storting*, or Norwegian parliament, passed a law by which all religious assemblies are tolerated.” Adolph Mænster, of Copenhagen, has also been recognised as a missionary of the Board.

\* A strong city is our God.

GREECE.—Our last advices from the Greek Mission are by letter of Mr. Buel, dated Malta, Nov. 14, 1842. The sickness of Mr. Love continued, and his last attack, on the 1st of November, had been more severe, and in some respects more alarming, than any previous one. He had at length become convinced of the necessity of an immediate change of climate, and would, probably, leave for this country *via* Malta in the course of a few weeks. Other intelligence from Corfu is of a more cheering character. Mrs. Dickson received an addition to her school, on the 1st of November, of nineteen scholars, fourteen of whom are Jewish girls, and a part of the remainder Greeks. An English soldier was baptized Oct. 23. At Malta, a young Maltese has requested baptism of Mr. Buel. "He seems to be rigidly conscientious in his opinions on religious subjects, and does not shrink from persecution, of which he has had a large share."

WEST AFRICA.—Mr. Clarke, writing from Edina, Oct. 17, says, "During the rainy season, which is now closing, I have confined myself almost entirely to the school, and the preparation of books. We have printed two small books in the Bassa language, and have two others ready for the press, the Child's Book on the Soul, and a small catechism. During the dry season I expect to spend more time in preaching among the natives. A large field is opening all around us. We have no doubt it would be a fruitful one, if it were properly cultivated. But we cannot perform the duties which we are obliged to perform, much longer, without help. Mrs. Clarke's constitution is nearly broken down, not by sickness, but by excessive care and labor." "But the Lord has dealt kindly with us. Our schools are in a prosperous state. Our Sunday school has about eighty scholars, and promises much. These attend our Sunday morning worship, and most of them our reading schools and prayer meetings during the week. But we need teachers in the school very much. We most earnestly pray our Heavenly Father, and entreat the Board, to have compassion on us and poor Africa."

CHEROKEES.—The following notices from a letter of Mr. Jones, are of an earlier date than the extracts in our last number, but relate to the church at Delaware town, formerly Valley Towns church.

Last year this church erected a hewed log house for worship, thirty feet by thirty. The congregation and members have been constantly increasing during the year, and they have added to the house thirty feet

more; making it sixty feet by thirty. It is filled with hewed log seats, but not floored. Flooring boards being very expensive, and money very scarce, it will take them some time to finish it. They had eight cabins erected for the accommodation of strangers during the meeting, besides brother Oganaya's house, which was all devoted to the same use. They had made ample and comfortable provision for the accommodation of several hundred people.

On Thursday evening, Aug. 25, a considerable number of people had collected, and the native brethren commenced preaching. I was, myself, too much fatigued to preach, having come from home, forty miles, through the hot sun.

Friday morning, at sunrise, meeting for prayer and expounding the scriptures; after breakfast, public exercises. In the forenoon, the Rev. D. S. Butrick, of the Mission of the American Board, preached an excellent sermon, on the divine character, which was listened to with serious and devout attention. The exercises continued, with short intervals, till about eight o'clock at night.

Saturday was devoted to prayer, preaching, and hearing the relations of candidates for baptism.

Sabbath day, Aug. 28, the congregation was very large and solemn. Ten Cherokees—three males and seven females—were baptized in the presence of a vast concourse of people, who gave solemn attention. The sacrament of the Lord's supper was then administered to a large number of baptized believers, who, a very few years ago, were in the darkness of heathenism.

After an interval, for refreshment, the nature of missionary operations was laid before the church, and the propriety of their affectionate coöperation in aid of the Baptist Board, suggested. It was unanimously resolved that a society should be formed, whose object it should be to aid the Baptist Board of Foreign Missions in sending the gospel to all the families of the earth. A considerable number immediately enrolled their names as subscribers; but money being scarce, and most of them poor, few could pay down their contribution. The plan of quarterly payment was agreed upon. Most of them will have to work for the money to pay their subscriptions.

Monday, about noon, the meeting was closed. All appeared to be refreshed, and encouraged to labor more diligently in the cause of our adorable Redeemer. There was evident improvement in the deportment of the congregation, as well as in the

seriousness and devotion of the church members.

### Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Sept. 18, 1841.—*G. S. Comstock*, June 3, 1842.—*E. Kincaid*, j. March 9—April 19, May 25, July 2.—*L. Stilson*, June 6, 24.

ASSAM.—*C. Barker*, May 16.—*M. Bronson*, j. Feb. 12—March 9, May 7, 17.—*N. Brown*, June 17, July 12.

CHINA.—*W. Dean*, Feb. 14, 22, June 20, July 13.—*I. J. Roberts*, April 23, July 1, 11, 25.—*J. L. Shuck*, June 17.—*China Mission*, July 15.

BURMAH.—*C. Bennett*, April 9, July 23, Aug. 9 (2).—*D. L. Brayton*, Dec. 30, 1841, (2), May 23, 1842.—*J. H. Chandler*, Feb. 2, June 28, July 23—Aug. 8, 25.—*J. M. Haswell*, Jan. 1, Aug. 26.—*H. Howard*, Feb. 9, June 28, Aug. 27.—*L. Ingalls*, Dec. 30, 1841, j. Feb. 1842, March 31, April 1, July 1, 11.—*A. Judson*, June 28 (2).—*F. Mason*, j. Dec. 1841—Jan. 1842, Dec. 17, April 4, 11, June 18, 20, 29, July 23.—*Maulmain Mission*, June 27, Aug. 26, 27.—*S. M. Osgood*, May 27, June 27, Aug. 24.—*T. Simons*, May 27.—*E. A. Stevens*, Feb. 2, May 23, 26.—*Tavoy Mission*, June 20, Sept. 26.—*J. H. Vinton*, Jan. 7, June 27, Aug. 26.—*J. Wade*, March 4, 8.

TELOGOOS.—*S. S. Day*, March, Aug. 13.

WEST AFRICA.—*I. Clarke*, Oct. 17.

FRANCE.—*E. Willard*, Aug. 19, Nov. 2.

GREECE.—*R. F. Buel*, Sept. 19, Nov. 14.—*H. E. Dickson*, May 20.

GERMANY.—*G. W. Lehmann*, July 16.

SHAWANOES.—*J. G. Pratt*, Oct. 3.

CHEROKEES.—*E. Jones*, Sept. 23, 30, Nov. 3 (2), 11, 14.

OJIBWAS.—*A. Bingham*, Oct. 12, Nov. 27, 30.—*J. D. Cameron*, Nov. 30.—*Miss H. H. Morse*, Oct. 20.

### Donations,

FROM DEC. 1, 1842, TO JANUARY 1, 1843.

#### Maine.

Calais Village Bap. Fem. For. Miss. Soc., Mrs. Hannah D. Smith tr., 15,00  
do. do. Bap. ch., mon. con., 15,00  
per Samuel H. Green, 30,00  
Mariaville and Waltham Bap. ch., per Rev. James Gillpatrick, 7,00  
Saco River Bap. Assoc., James H. Peirce tr., per John Tabor,  
Contributed at the Assoc. 4,65  
Limerick Bap. ch. 1,74  
Kennebunk Port do. do. 8,00  
Parsonfield do. do. 9,61  
Saco do. do. 27,00  
Waterborough do. do. 26,00  
77,00

Camden Bap. Fem. For. Miss. Soc., Mrs. Rhoda Bass tr., 16,96  
do. Juv. Miss. Soc. of Sab. School, per Winthrop O. Thomas, superintendent, 2,04  
per Hiram Bass, 19,00  
133,00

#### New Hampshire.

Bedford, Rev. Horace Eaton 1,00

#### Massachusetts.

Newton, 1st Bap. ch., per Rev. S. F. Smith, 58,00

do. Institution, mon. con. for Dec., per O. W. Briggs, 5,25  
Princeton, a friend to missions 20,00  
Boston, a lady, per George B. Peck, 1,00  
do., Federal St. ch., mon. con., per Elijah Mears, 4,40  
do. Baldwin Place ch., mon. con., towards support of brethren Mænster, (with a gold ring,) per Thomas Shaw, 15,02  
Mrs. Nancy Kennard, "a death-bed gift," per Rev. Baron Stow, 5,00  
20,02

Kingston Fem. Miss. Soc., Miss M. Darling tr., per Rev. Thos. E. Keely, 30,55  
Worcester Juv. Miss. Soc. 25,00  
do., Isaac Davis, to educate a heathen boy, 25,00  
per Joseph Converse, 50,00  
Springfield Bap. ch., Jubilee collection, per Rev. H. Richards, 15,27  
North Randolph, Fem. Miss. Soc. of 1st Bap. ch., Mrs. G. S. Peabody tr., per S. H. Peabody, 9,06  
213,55

#### Rhode Island.

Providence, a lady of 1st Bap. ch., towards support of brethren Mænster, 10,00  
Rhode Island Bap. State Convention, V. J. Bates tr., Warwick and Coventry Bap. ch., as follows,  
Stamford Durfee 5,00  
Mrs. Ann Titus 5,00  
Mrs. Ira Stilman 5,00  
15,00

Pawtucket Bap. ch., Jub. col., per Rev. W. Brown, 2,58

Wickford, 1st Bap. ch., Jubilee col., per Rev. James R. Stone, 27,00

Warren Bap. ch., John Hail tr., Jubilee collect. 26,28  
Three mon. con. 13,72  
40,00

Providence, 1st Bap. ch., as follows,  
Annual collection (in part), per L. D. Anthony, 109,00  
Rev. Dr. Wayland 75,00  
Jubilee col. 35,29  
Mon. concerts 44,58  
263,87

348,45

358,45

#### Connecticut.

Middletown, 1st Bap. ch. 40,00  
do., 2d do. do. 4,85  
do., 3d do. do. 6,00  
Chester do. do. 22,18  
Deep River Bap. ch. 7,39  
do., Geo. Reede and Mrs. Reede, for Karen scriptures, 7,00  
14,39

Weston Bap. ch. 84,62  
Danbury do. do. 50,58  
Stamford do. do. 38,00  
Norwalk do. do. 36,13  
Stratfield do. do. 29,00

Bridgeport do. do.	11,00	
do., Miss Hannah Nichols	30,00	
	—	41,00
Essex Bap. ch.		83,12
Clinton, Miss Harriet Griffin		1,00
Lyme, Rev. P. Brackett and Mrs. Brackett		2,00
North Stonington, 3d Bap. ch.		37,75
Stonington Boro', Bap. ch., mon. con.,		21,00
Jubilee collection,		19,00
per Rev. J. B. Brown,		40,00
Agent of the Board,		—
		530,62

*New York.*

New York city, Oliver St. ch. and cong., Jubilee col., per Rev. Elisha Tucker,		131,00
do. do. do., Stanton St. Bap. ch., D. Ludlam, Jr. tr.,		42,50
do. do. do., Bap. Tabernacle Sab. sch., Charles W. Houghton tr., to aid Mrs. Wade's school,		58,00
Franklindale Bap. ch., G. W. Houghton tr.,		7,00
Montgomery, John J. Martin, per Henry Welsh, for German Mission,		5,00
per Wm. Colgate,		112,50
Rensselaerville Bap. Asso., Abraham Griffin tr., per Charles Pohlman, (also a pair of ear knobs,)		99,20
		342,70

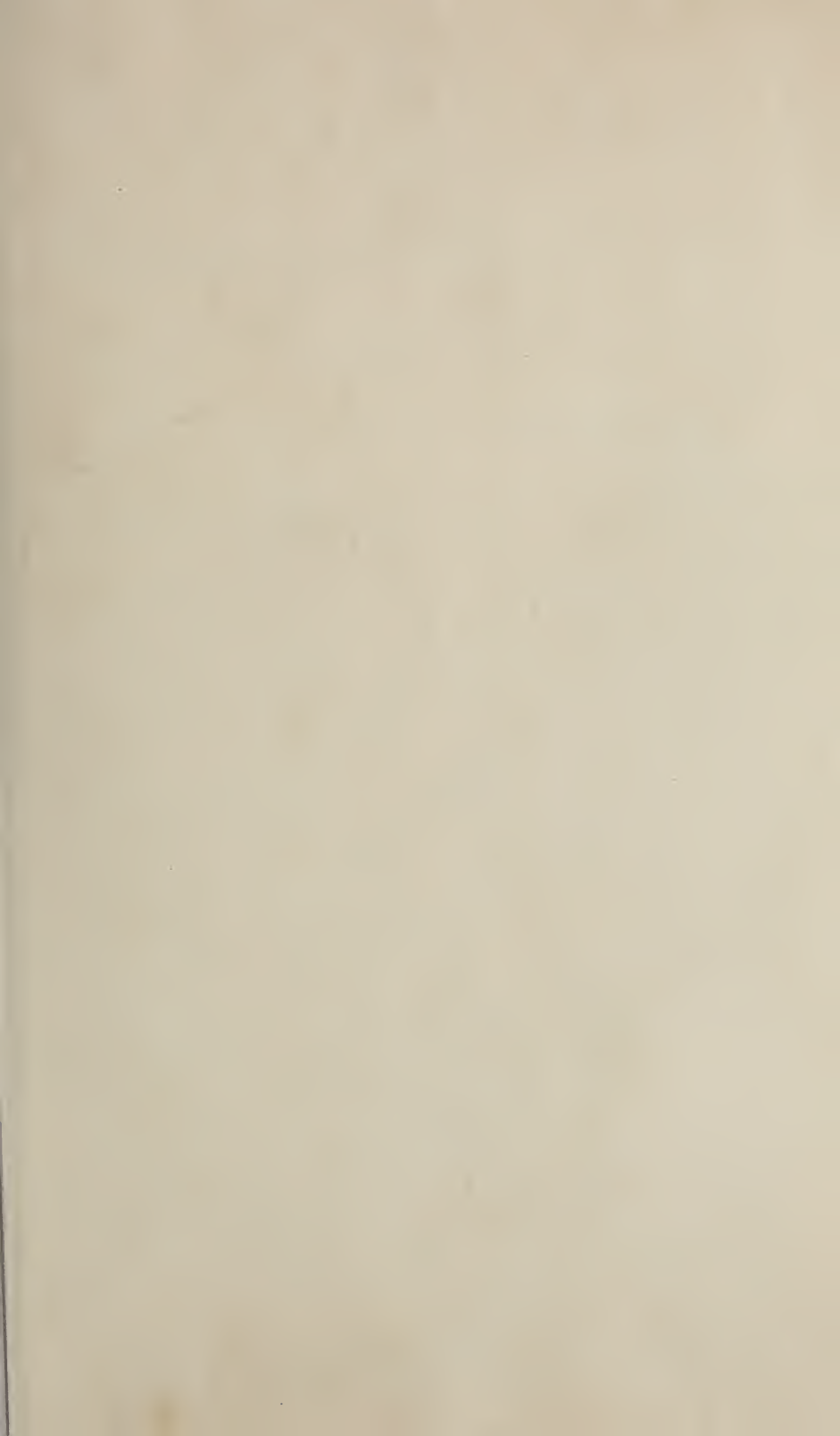
*New Jersey.*

Patterson Bap. ch., Ely Terry tr., per William Colgate,		4,89
Haddonfield Bap. ch., per Rev. C. E. Wilson and Rev. B. R. Loxley,		22,47
		27,36

*Pennsylvania.*

Erie Bap. ch. and cong., mon. con.,		20,00
do., Martin Stancleth		5,00
per Rev. Ira Corwin,		25,00
Northumberland Assoc., J. Meixell tr., as follows,		
Madison Bap. ch.		11,37
Northumberland do.		6,63
White Deer do. do.		5,00
Milton do. do.		4,96
Fork of Loyalsock Bap. ch.		20
Jersey Shore do. do.		5,35
		33,51
Francisville, Joseph Barnhurst, Senior, towards sup. of a Karen preacher,		20,00
Philadelphia, New Market St. Juv. Miss Soc., per W. McFarland tr.,		10,00
Holmesburg, a friend to missions		2,00
do. ch., for tracts in Burmah,		7,00
Roxboro' Fem. Miss. Soc., per Rev. T. Winter,		30,00
Lower Providence Bap. ch., per John Rees,		12,97
Beulah Bap. ch., per Rev. William Ruddy,		3,00
Newton Square Bap. ch., per Rev. Mr. Essick,		26,00

Lower Merion Fem. For. Miss. Soc., per Rev. H. G. Jones,		43,91
Hilltown Bap. ch., per Rev. J. Mathias,		2,65
Central Union Assoc., J. Reed tr., as follows,		
Frankford Bap. ch.		6,09
Holmesburg do. do.		6,00
Vincent do. do.		4,03
Windsor do. do.		6,67
Willeston do. do.		15,41
Radnor Bap. ch., towards support of Mr. Oncken,		6,62
		44,82
Windsor Bap. ch., for tracts in Burmah,		3,33
Milesburg do. do., mon. con.,		5,00
do. do. do., Jub. col.,		5,12
per Rev. G. J. Miles,		10,12
Milestown, a friend, for Burman Mission,		2,00
for German do.,		1,00
		3,00
Jersey Shore Bap. ch., per Rev. C. Tucker,		17,02
per Rev. B. R. Loxley,		269,38
		294,38
<i>Delaware.</i>		
Wilmington, 2d Bap. ch., per W. G. Jones,		14,00
<i>Maryland.</i>		
Baltimore, Calvert St. Bap. Miss. Soc., per Rev. Geo. F. Adams,		53,74
<i>South Carolina.</i>		
Darlington, two friends to miss.		20,00
<i>Kentucky.</i>		
Louisville colored Bap. ch., Jubilee col., for African Mission, per H. Adams,		115,50
Shepherdsville Bap. ch., Jubilee col., for China Mission, per Rev. Geo. Matthew,		2,50
Russellville, color'd brethren, for African Miss., per Rev. Thomas S. Malcom,		120,75
do., a Baptist, for German Mission,		5,00
		125,75
<i>Ohio.</i>		
Perrysburg Bap. ch., per Rev. J. O. Birdsall,		10,20
Maumee city do. do., per Rev. J. O. Birdsall,		6,16
per Rev. B. M. Hill,		16,36
<i>Michigan.</i>		
Michigan Bap. Conven., Rev. M. Sanford tr., per Rev. B. M. Hill,		25,00
<i>Inda Territory.</i>		
Rochester, M. W. Rudd		2,00
do., Laura W. Ainbal		50
per Rev. B. M. Hill,		2,50
<i>Legacy.</i>		
Montgomery, Orange Co., N. Y., Margaret Martin, deceased, John Martin executor, per William Colgate,		100,00
		32258,41
		H. LINCOLN, Treasurer.



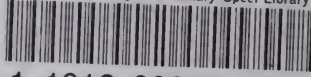
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